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UNITY SUNDAY SCHOOL LESSONS

SERIES XII



HEROES AND HEROISM

BY

MRS. ELIZA R. SUNDERLAND



Price, 15 cents; \$1.25 per dozen

WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY

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BY

MRS. ELIZA R. SUNDERLAND

THIRD EDITION — REVISED AND ENLARGED

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INTRODUCTORY NOTE

MOST of the references in these lessons are to Samuel Smiles' well-known book, "Duty," published by Belford, Clarke & Co., Chicago (Self-Help Series), price \$1.00. Other editions of this volume have been issued by different publishers in this country and England—two very cheap editions—one in the Franklin Square Library (No. 151), price 15 cents, and one in the Seaside Library, price 20 cents.

It is earnestly recommended to teachers who use these lessons on "Heroes and Heroism" to make the illustrations given by the writer, under the different headings, *chiefly suggestive*, and encourage pupils to *furnish similar illustrations* from their *own reading* and from *actual life*.

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LESSON I.

HEROES AND HEROISM OF THE OLD TIME.

I. DEFINITIONS.

We are going to think and talk together, in these lessons, about Heroes and Heroism. What are Heroes and what is Heroism? Webster defines a hero as "a man of distinguished courage or valor" (valor originally meant value); and heroism as "bravery, courage." Carlyle says, "Heroes are leaders of men; patterns for other men to follow." (Please learn these definitions; we shall want to refer to them as we go on.)

The heroes we shall talk about will sometimes be men who were fearless in danger, and sometimes boys and girls, or men and women, who were never in great danger, but who in common, everyday life and work were brave in doing right, or bearing pain, or resisting temptation, and in all these ways became patterns for others to follow.

Most of the oldest books we know are made up largely of stories of heroes. Such are the poems of Homer, the books of Genesis and Exodus in our Bible, and the stories which make the beginning of Roman History. Who will name some of the heroes of these stories? Many of these old hero stories are a great deal older than the oldest books; we may therefore learn from them what the heroes of very ancient times were thought to be like.

II. HERCULES.

One of the most famous ancient heroes was Hercules. Who will tell the story of Hercules? (See article "Hercules" in any encyclopedia; also books upon "Mythology.")

I. The "Labors of Hercules."—Name the twelve "labors" of Hercules. These are very old stories, and we do not always know just what they mean; but it is thought the story of the destruction of the Lernæan Hydra, and of the Stymphalion birds, and the cleansing of the Augean Stables are only other ways of saying that Hercules drained swamp lands, and thus destroyed poisonous vapors which make people sick who live near stagnant water. If this is true, do you think it a good reason why he should be revered as a hero? The man-eating mares and the oxen

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of Geryones which Hercules captured it is thought may mean pirates whom he conquered. Do you think the conquering of pirates would be a good reason for honoring him as a hero? Where are the pillars of Hercules? Why so called? Other labors of Hercules were the killing of various fierce wild beasts. Do you think killing wild beasts any reason for honoring him as a hero? Would it have required any more bravery to kill a lion when Hercules lived than it does now? Why? Was there any more need to have lions killed then than now? Why? Hercules is sometimes called "Hercules the Helper;" can you think why?

Hercules is said to have done some other things not so good as those which we have been thinking about, such as killing several of his friends, and even his own children. What kind of a man must he have been to do these things?

2. Hercules' Choice.—It is said that when Hercules was a young man two young ladies came to him and each asked him to follow her. The most beautiful one, whose name was Pleasure, promised him a life free from care or toil. The other, whose name was duty, said, "If you go with me your life will not be an easy one, for nothing good is ever done without labor, nothing great without toil." Do you think that is true? Which do you think Hercules followed? If he had followed Pleasure instead of Duty do you think he would have become a hero?

III. SAMSON, AND OTHER OLD TIME HEROES.

Another famous hero of the old times was Samson. (See Judges XIV, XV, XVI.) What were some of the things Samson did to make him a hero? Are any of his deeds like those done by Hercules? Was Sampson fierce and cruel as Hercules was?

Some other famous heroes of ancient times were Leonidas, Regulus and Alexander the Great. Who can tell anything about any of these? Did they become heroes by slaying wild beasts?

All these heroes were alike in some things; can you tell what? (On the good side they were all physically strong, brave, helpful to others and patriotic; on the bad side they were often fierce, cruel and unjust.) Are any of them such heroes as you most admire?

LESSON II.

HEROES OF THE NEW TIME.

I. WHY HEROES DIFFER.

A hero is always a person whose deeds other people admire. People always admire brave deeds if they are also useful deeds. But deeds that are thought useful at one time and to one nation may not be useful at another time and to another nation; and thus different ages and nations will have different kinds of heroes and heroisms. Hercules and Samson lived in new, thinly settled countries, abounding in wild beasts and robbers, and they were hunter heroes. Leonidas, Regulus and Alexander lived in countries and at times when people were almost constantly at war, and they were warrior heroes. We live in a country where wild beasts are no longer feared, and where war is not one of the chief occupations of the people, because we have learned that most wars are foolish and wicked. Our heroes, therefore, cannot be chiefly brave hunters or warriors, as those of the old time were, because the deeds of such men would not be useful to us. What will the new time heroes be? There is one very famous hero who lived almost as long ago as Leonidas or Regulus, but who became a hero by doing brave deeds which have been helpful to all the ages since he did them. I think we may find in his life a key to the kind of hero needed in our day.

II. JESUS, THE NEW TYPE OF HERO.

(See New Testament.) When did Jesus live? Where? To what nation did he belong? Was he born among the rich or poor? What was his father's occupation? (Matt. XIII:55.) What was Jesus' occupation when a young man? At about thirty years of age he met a great preacher, became his disciple, and was baptized by him. What was the preacher's name? What happened soon after Jesus' baptism? (Mat. IV: 1-11.)

III. THE TEMPTATION.

Tell the story of the temptation. What does the story mean? (It is an old story, and we cannot be sure that it all happened exactly as told; but it seems to mean about this: First—Jesus was tempted to get his bread in some other way than by honest

labor, but he chose honest work instead of dishonest ease. Second—He was tempted to trust to chance, or, as we say sometimes, to Providence, to take care of him, instead of learning for himself the laws of nature and then obeying them; but he chose the path of knowledge rather than chance. Third—He was tempted to get power—perhaps to get into office—by dishonest means; but he chose to be honest even if he didn't get the office.) Can you think how each of these temptations might require a good deal of courage to resist it?

IV. PREACHING AND HEALING.

After the temptation what did Jesus do? (Mat. IV: 23.) What are some of the diseases he is said to have healed? What is the name of his most famous sermon? Give some sentences from it. (Mat. 5. V, VI, VII.) Another sermon is given in Mat. XXIII; to whom was that preached? Who were the Scribes and Pharisees whom Jesus condemned in it? Were they people who had any power in Judea? Do you think it would require any courage to preach such a sermon to such people? How long did Jesus continue to preach?

V. THE MARTYRDOM.

What is a martyr? What is martyrdom? Was the death of Jesus a martyrdom? Tell the story of his death. (Mark XIV: 43 to XV: 26.) If Jesus had not preached as he did would the Scribes and Pharisees have wanted to put him to death? If he had staid in Galilee would he have been in so much danger as at Jerusalem? Did Jesus know he would be in danger if he went to Jerusalem? (Mark X: 33.) Could he not have staid away from Jerusalem and stopped preaching if he had chosen? Was it because he did not want to live that he thus went knowingly into danger? (Mat. XXVI: 37-39.) Why, then? (John XVIII: 37.) Do you think Jesus alone came into the world to bear witness to the truth, or is everybody under like obligation?

VI. CONCLUSION.

Jesus became a hero, not by killing wild beasts or leading armies, but by doing always what he thought was right, teaching bravely what he thought was true, and dying rather than fail to do this. Was he then less brave than the heroes of our last lesson? Was his courage of the same kind as theirs? What is physical courage, and what is moral courage? Which kind is most needed nowadays? Because Jesus had that kind of courage which would die rather than fail to do right, he becomes the type of the highest kind of hero.

LESSON III.

HEROES OF TRUTHFULNESS.

(Read Smiles' "Duty," Chapter III.)

I. PRELIMINARY. HERO-WORSHIP.

Hercules is fabled to have spent his life in performing labors which made Greece a safer and healthier place to live in; and because of the good he was thought to have done, the Greeks not only honored him as a hero, but worshiped him as a god. Jesus lived, and finally died, to teach men the truth about God and duty; and for his brave, helpful work, not his own nation, but many people in other nations have worshiped him as a God. Ask your teacher if any other men were worshiped as gods in the far-away times when Hercules is said to have lived. Were any other men worshiped as gods when Jesus lived? (Several of the Roman Emperors were so worshiped about the time of, and soon after the time of, Jesus.) Is any other man except Jesus worshiped as a god now? (Yes, Buddha, one of the great prophets of India, who lived 500 years before Jesus.) Does it not seem strange that men should ever have worshiped other men as gods? Should you think it right to do so? There is quite a famous book, written by Mr. Thomas Carlyle, entitled, "Heroes and Hero Worship;" I wonder if it is about the worship of heroes as gods. What other kind of hero-worship could there be? Do you think it right to honor and reverence very highly men and women who are brave and helpful to their fellow men? What effect must such reverence have upon those who feel it? Do we always grow like what we most admire and reverence? Then what good ought we to get from a study of true heroes?

II. THE KIND OF HEROES MOST NEEDED.

I think the kind of heroes most needed nowadays are heroes of truthfulness. What is a hero? (See Lesson I.) What, then, would a hero of truthfulness be? Do most people always tell the exact truth? (Teacher talk about habits of exaggeration, "white lies," etc.) Mention some ways in which failure to tell the truth is harmful, at home, at school, in business. Does it ever require courage or bravery just to tell the truth? Give some examples.

Do you think that all lying is cowardly, and that the liar is always a coward? Ask your teacher about it. Do you think it was of so much value to Greece to have her swamps drained and fierce wild animals killed by Hercules as it is to America to-day to have everybody truthful? Then, if we each always tell the truth, even though we may sometimes seem to get into trouble by it, are we doing as good a thing for our country as Hercules did for his?

Is all truthfulness confined to words? or are there truthful and untruthful actions as well? Give examples. Will the hero of truthfulness be satisfied simply to tell the truth, or will he act the truth also?

III. SOME FAMOUS HEROES OF TRUTHFULNESS.

1. George Washington. Who can tell the familiar story of George Washington and the hatchet? Do you think it would take much courage to own having done so bad a thing as to cut down a valuable tree? Was there any danger that he might be punished if he confessed that he did it? He might have kept still and not been found out; would he have been a truthful boy if he had kept still when his father was inquiring about it, and perhaps blaming someone else for it? How would a cowardly boy have done? If George had been such a boy, do you think he would ever have become the great man he did?

2. Thomas Brassey. Ask your teacher to read you the story of Thomas Brassey and the Barentin Viaduct. What is a viaduct? What had Mr. Brassey contracted to do? Could he have been compelled to build the viaduct again after it had fallen down? Why did he rebuild it? What did it cost him? How many dollars was that equal to? Which do you think would make a man richer, to have \$150,000 and feel that he was a dishonest man—a liar, or to lose the money, but keep his word, or be truthful? (The money would only make a man's pocket rich while he lived, but the truthfulness would make him rich forever.)

3. Regulus. Who was Regulus? When did he live? What is the story told about him by Mr. Smiles? (See "Duty," pp. 53 and 54.) What was he sent from Carthage to Rome for? Could he have made peace if he had tried? Why did he not try? (Because he thought it best for Rome to go on with the war.) What had he promised to do if he failed to make peace? Was he obliged to return to Carthage? What did he know would happen if he did return? What reply did he make when the Senators and Priests urged him to break his word and not go back? Did he go? What became of him? Do you think he was a hero for so doing?

LESSON IV.

HEROES OF DUTY-DOING.

I. DEFINITION.

What is meant by duty? (Duty—that which is “due” from us, or that which we ought to do.) If any of us lived all alone, as Robinson Crusoe did on his island, should we then have any duties? (Yes, duties to God and to ourselves.) What are some of the duties we owe to God? What are some of the duties we owe to ourselves? Since we are not Robinson Crusoes, living alone, but instead, live in society, to whom else do we owe duties besides to God and to ourselves? What are some of the duties we owe to our fellow men? Do we owe any duties to the animals lower than man? Mention some. What is that power or faculty of the mind which makes people feel that they ought to do what it is duty to do? (It is usually called, conscience, but some call it, very truly; “the voice of God in the soul.”) We see, then, what duty is, and in what direction we owe duties. Now, what would a hero in duty-doing be? Do you think you ever saw anyone who was a coward in doing duty? Suppose you knew it was your duty to do something, and you did not do it for fear some boy or girl would laugh at you, would you be a hero or a coward?

II. SOME FAMOUS HEROES OF DUTY-DOING.

1. The Sentinel at Pompeii. What and where was Pompeii? When and how was it destroyed? When was the buried city re-discovered? What are some of the things which have been found in it? (Teacher tell the story of the buried sentinel. “Duty,” p. 14.) What is a sentinel? What is the first duty of a sentinel? Suppose a sentinel leaves his post or goes to sleep at his post, what is the penalty? If the sentinel was in danger of being killed at his post might he not then desert it? Would anybody have known it if the sentinel at Pompeii had run away. Was it any the less his duty to stay because no one would have known it? Do you not think he was a hero, just to stand still and be buried alive rather than fail to do his duty? How long was it before men learned about his heroism? Is it more noble and heroic to do duty when no one sees us, or when others are watching us? Why?

2. Captain Knowles. (Teacher tell the story. "Duty," p. 160 and 161.) What is the first duty a ship captain owes to his passengers and crew? Could Captain Knowles have saved himself with his wife if he had tried? What should you think of a ship captain who would forsake his ship, and the people who had trusted their lives to him, while he made sure of his own safety by running away from danger? Why did Captain Knowles threaten to shoot any man who tried to get into the boats before the women and children? Is it always the duty of the strong to think of and plan for the weaker and more helpless first?

3. Captain Maynard. (Teacher tell the story. "Duty," p. 164.) What do we call the man at the wheel in a steamboat? What is the duty of a pilot? Suppose John Maynard had thought first of himself and his own safety, what do you think he would have done when the fire came all around him, and began to burn his clothes and flesh? If he had left the wheel what would have become of the hundred passengers on board? Could he have saved his own life thus? Would it have been worth saving on such terms?

4. Other examples of heroism in doing duty. Teacher read or tell the story of Cardinal Borromeo and the plague. ("Duty," pp. 210 and 211); of Wm. Mompesson and the plague. ("Duty," pp. 213 and 214.) Can any of the children tell the story which Mrs. Hemans has preserved in a beautiful poem, entitled "Casabianca?" Perhaps some of you will learn it to recite before the school. It is the story of a little boy, thirteen years of age, who chose to die rather than disobey his father. Do you not think he would deserve to be called a hero in duty-doing? How do you think is the best way to learn to do duty bravely in great things and in times of danger? I think by doing duty in little things, and when there is no danger.

LESSON V.

HEROES OF SELF-SACRIFICE.

I. THE WIDOW'S GIFT.

What is self-sacrifice? Name some self-sacrificing deed you have seen or known about. A church was once being built in a city where I lived. One day an old lady of over seventy years, a poor widow, came to call upon the minister. She was very plainly dressed, and her hands showed that she had known hard work. She handed the minister a little package, saying, "I have brought my contribution to the new church;" and when he opened it he found it to contain a hundred dollars—as much as some rich men had given. "I am afraid you ought not to give so much as this," he said. "Yes," replied she, "I have worked hard and long to get it, and I shall rob no one by giving it; I want to help the church that much." Do you think that \$100 meant any self-sacrifice to the poor widow? In what ways?

II. MOTHERS AND CHILDREN.

I once knew of a poor man who had five little motherless children. After a while a lady came to be his wife and a mother to his children. In a few months the father died. The neighbors said to the new wife, "Of course, you can't keep the children; they are not yours, and you have no money to take care of them with; they will have to go to the poorhouse." The lady replied, "Yes, they are mine, and I shall provide for them." She took a school to teach. All the children went with her to school, and at its close she cooked, and sewed, and ironed, and mended, that they might be clean and comfortable. Thus she cared for them till they could care for themselves. Do you think all that meant any self-sacrifice? Was there any heroism in it? Have you ever known of any other mother who sacrificed her time and strength and gave up the things she would like to do, all for her children? I wonder how many little helpless babies would ever grow to be strong men and women if there were not fathers and mothers willing to make sacrifices for them? Is it noble of us to be willing to have others sacrifice for us and we not want to make sacrifices in return? Would any of these people we have been talking about be heroes according to our first definition? Would they be heroes according to Mr. Carlyle's definition?

III. CHARLES LAMB AND HIS SISTER.

Ask your teacher to tell you the story of Charles Lamb and his sister. ("Duty," pp. 251 and 252.) Who can repeat the story? For whom did Charles make a sacrifice? What sacrifice? How long did he take care of his unfortunate sister? Do you think it would require any courage for a young man to decide that he would give his whole life to taking care of an insane sister? Would it be such courage as Hercules had? How different? Was Charles Lamb rich? Might he not have been less poor if he had not had his sister to care for? Why did he not send her to an asylum and leave her there? Which do you think of more value, the money he might have earned or the good he did his sister? Do you think such self-sacrifice as this of Charles Lamb would tend to make the one who performed it a nobler person? How?

Which ought we to think of most value, doing right or being happy?

IV. TELEMACHUS.

There is another story told by Mr. Smiles, which your teacher will read to you, and then we shall see who can repeat it and who can answer the most questions about it. (See "Duty," pp. 96-98.) What were gladiators? When did they live, and what did they do? What were amphitheaters? Where and for what purpose were they built? What sports were held in the amphitheaters? Who went to see them? What effect would such sports have upon the spectators? Are all cruel sports harmful to the spectators? Did you ever see any cruel sports? What? Ought we ever to watch them? Why not? How long were these contests of gladiators with each other or with wild beasts practiced at Rome? How were they finally stopped? What is a hermit? Did this hermit not know that it would be death to him if he tried to stop the game? Why, then, did he do it? Here was self-sacrifice; what was sacrificed and for what? Was Telemachus a hero in the sense of being courageous in danger? What did he lose and what did Rome gain by his bravery? Which was of the most value to the world and to Telemachus? Why? Is loss of life the greatest harm that can come to people? (All must die, but no one needs to be a coward or liar, or mean and selfish.)

LESSON VI.

HEROES OF SELF-CONTROL.

I. MEANING OF SELF-CONTROL.

What do we mean by self-control? Let me tell you a story to show you what I mean by it. A young friend of mine, a boy about eleven years of age, Herbert by name, was out with some other boys playing with an air-gun. They had got a nail fast in the gun, and had been trying a long time to get it out.

Herbert put his eye close to the bore to see if the nail had moved, when suddenly it flew out. He sprang back, stood still a moment, and then said, "Boys, I think it has put my eye out! but don't any of you go home with me, it might frighten mother." He walked quietly home alone, went into the sitting-room, looked at his eye in the glass, and then turning calmly to his mother, said, "Mother, I have hurt my eye, I don't know how much; I wish you would send for Dr. Ward." The doctor was sent for, and it proved as Herbert had feared; the sight of the eye was destroyed, and after months of suffering the eye itself had to come out and a glass one take its place. Now, the power which enabled Herbert to control his feelings and actions, go home alone, and speak calmly to his mother, is what I mean by self-control. The boy who, when badly hurt, does not cry; the girl who, when disappointed, keeps a bright face and pleasant voice; the girl or boy who, when a schoolmate says or does some mean thing, keeps from showing anger, and from doing or saying mean things in return, are all examples of self-control. Self-control, then, means, for one thing, the ability to think and act calmly in times of danger or discomfort.

Mr. Smiles says: "Self-control forms the chief distinction between men and brutes." Talk with your teacher about this, and see if it seems to you true. The Bible says: "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." What does this verse mean? Who will commit it to memory?

II. EXAMPLES OF SELF-CONTROL.

1. Two men were putting up a lightning-rod on a high steeple. They were seventy feet from the ground, when one had to stand on the other's shoulders and hold in his hand a pail of molten lead.

The wind blew some of the lead out and it fell on the hand and arm of the man below. If he had jumped or tried to get the lead off it must have caused the man on his shoulders to fall, and he would have been dashed to pieces on the pavement. But the man did not move; he just held still and let the hot lead burn into his flesh, and thus saved the life of his friend.

2. Did you ever see a woman or girl scream or jump on a chair or table at sight of a mouse? Do you think she would have acted so foolishly if she had learned self-control?

3. Did you ever see carriage horses get frightened and run away? I have; and I have sometimes seen the occupants of the carriage begin to scream and perhaps try to seize the reins from the driver. What would a hero of self-control do in such a case?

4. Suppose a schoolhouse should take fire, or a cry of fire be raised in a church or hall, a boy fall into the river, a child get its clothes on fire, or somebody get badly hurt, what would a hero of self-control do first? Would he not just keep still and think what to do, and then act promptly, but without hurry?

5. Some of you have heard of William the Silent? Who was he? William the Silent was so called, not because he did not know how to talk well, for he was an eloquent and powerful speaker, but because he knew how to keep silent when it was wisdom not to speak, and when to speak would not have been the best thing for his country. Here, then, is another form of self-control, namely, self-control in speech. I wonder if a good many of us would not be wiser and more useful people if we did not talk so much. What do you think about it? Perhaps you will decide to form a William the Silent Club to practice self-control in talking.

6. Then, is there not need of self-control in eating, so as not to injure ourselves? and in playing, so as not to hurt or annoy others? but especially is there not need of self-control in keeping steadily at work till our tasks are done before we go to play? What do you think?

III. HOW TO LEARN SELF-CONTROL.

Can people learn self-control? How? I think we can learn it best of all by practice. Every time we exercise self-control we make it easier for the next time. The mother of John Wesley would never let her little boys cry when they got hurt. That was her way of teaching self-control. An Indian chief or warrior would feel himself greatly disgraced to let his children see him show any sign of pain or fear when hurt or in danger. Thus Indian children learn self-control from the example of their parents. Can you think of any ways in which the example of your

parents should teach you self-control? and could not all the boys and girls who study these lessons help themselves to learn self-control by efforts of their own? How? By trying to not cry when hurt, scream when frightened, complain when sick, talk when they had better be silent, get angry when injured, nor act without thinking.

LESSON VII.

HEROES OF SELF-HELP.

I. PRELIMINARY.

Did you ever see large girls and boys, and even strong men and women, who were helpless people?

I have seen a boy who could never find his hat and books for himself when school-time came; could never put away and take care of his best clothes, and tools, and balls, and fishing tackle, or sew on a button when one came off, or see that his boots were blacked and hair combed properly. Somebody must do and see to all these things for him. Did you ever know such a boy? And I have known large girls who could not keep their own clothes or rooms in order, or mend a tear in a dress, or even practice a music lesson, or solve a difficult example in arithmetic, without so many "I can't's," that one would rather do the work than hear the "can't's." Have you ever known such a girl? I have seen grown-up women who couldn't drive a nail for themselves, or (however small their income) keep house for ever so small a family without a "hired girl;" women who must have their dressmaking done, and their plain sewing done, and their packages (large and small) sent home for them; must have a hack to carry themselves and a hand satchel to and from the depot, when bright sunshine and a bracing air were tempting them to a health-giving walk; and must even have the railroad guide consulted for them on their journey. Did you ever see such helpless women? Did you admire them? I have seen grown-up men, too, who were quite as helpless in a different way: young men whose wardrobes must be seen to by mother or sister, satchels packed and they got off in time for a railroad journey; whose fathers must send them to college, if they go, and pay their bills, and plan for and set them up in business. Well, none of these people are heroes of self-help, but just the opposite.

II. ABRAHAM LINCOLN A FAMOUS SELF-HELP HERO.

Who can tell me something about Abraham Lincoln which will show how he helped himself out of a log cabin, and from being a rail splitter and flatboatman up to being President of the United States? Ask your teacher to help you tell the story of Lincoln's life.

Do you remember how, after his father died, he, as the oldest boy, had to carry on the little farm? and how, one year, having raised some produce that must be carried down the river for a market, and, having no money to hire it taken, he built a flatboat and took it himself? Who remembers how he walked eight miles to borrow the only grammar he could hear of, and then studied it by firelight, of nights, after his day's work was done? Did you never know boys who complained of having to learn a grammar lesson even after a grammar had been bought for them and a good school and teacher furnished them?

Abraham Lincoln was a very able public speaker. Do you remember how he used to walk seven or eight miles to attend a debating club, that he might learn to speak? Do you know any boys who would do that? Who will tell us how he used to get the money to buy good books and newspapers? Do you admire Mr. Lincoln any less because he thus worked hard and wore shabby clothes that he might gain knowledge? Do you know whether the people who saw him at work in the ragged clothes thought less of him for it? When Mr. Lincoln was twenty-six years old he was elected to the Legislature. Who can tell me how he made the journey to the State capital, where the Legislature met, and home again? Do you not think those long walks of 100 miles each, to save the little money he had for better uses, made Lincoln more of a man? Who will tell me how Mr. Lincoln got law books when he decided to study law? and how he got money to live upon while he was studying? What kind of a lawyer did he make, I wonder? and what kind of a legislator? and what kind of a President? Some foolish people, especially some girls and boys, think it a disgrace to work, to help oneself, or to wear poor clothes. What do you think about it as you study this life of Abraham Lincoln?

III. OTHER HEROES OF SELF-HELP.

I. President Garfield. Who can tell the story of James Garfield's early home in a log cabin, and how himself and brother built their mother a better house? Who will tell of his life on a canalboat? And who will tell of the various ways in which he earned and saved money to take him to school and through college? What finally became of the boy who drove a canalboat, and sawed wood, and did without an overcoat, and did his own cooking, and taught writing, and swept floors, to make and save money to get an education? Do you not think he made a better college Professor, and General in the army, and Congressman, and President of the United States, because, as a boy and young man, he proved himself a hero of self-help?

2. Benjamin Franklin. Who can tell something of Franklin's boyhood and early life?

3. Can any of you tell me how Bayard Taylor made his first journey through Europe? I wonder if some of you might not some time go over Europe, or at least travel over your own country on foot in the same way?

4. Hugh Miller, the celebrated geologist, was a hero of self-help. Who can tell how he became a geologist?

5. And Theodore Parker and Robert Collyer, too, were self-help heroes. Indeed, I find so many of the great men of the world have been heroes of self-help that I am beginning to wonder whether self-helpfulness is not the key to all real success in life. What do you think? Since we all want to make successful men and women, won't you each think of and name some way in which you can begin this week to practice self-helpfulness, and next Sunday you may tell how you have succeeded.

LESSON VIII.

HEROES OF PERSEVERANCE.

I. A TALK ABOUT PERSEVERANCE.

Meaning of perseverance? Did you ever watch a tree grow? How much did it grow in a day? in a year? How many years would it need to keep growing to get from a seed to a full-grown tree? If it grew ever so little each year, but kept steadily at it long enough, would an acorn finally get to be a splendid oak? Is it any advantage to a tree to grow slow and keep at it a long time, rather than grow fast and get through soon? What advantage? Which is the stronger, and which will last the longer—the oak tree which takes a hundred years to grow, or the mushroom which grows up in a night? Which is of the most value? Is it generally true that things which take the longest time in growing or doing last the longest and are the most valuable? Give some examples.

Suppose the tree should grow very fast one day or year, and then stand still for the next two or three days or years, would that be just as well as to keep growing slowly and steadily every day and year? Why not?

But what has all this to do with perseverance? It is only people who can be heroes of perseverance! Perhaps so—but I know of no better model of a hero of perseverance than a great tree which has grown great by just keeping steadily at work all through its life. And then isn't it true that the business of boys and girls and men and women is just the same as the business of trees, viz.: to do something which will make the world richer? And isn't it also true that all the most lasting and valuable work done by men and women, just like the growth of trees, is accomplished by steady, long-continued effort? Can you illustrate this by the way men learned to make ships and to print books, or to make a steam-engine and then put it into a steamboat and locomotive?

Is perserverance needed in the common, everyday things of life? Give some examples of the need of it in home work; in school work. Does it require any effort for a boy or girl to persevere in the common, everyday work of life? Would such common work furnish as good a chance to prove oneself a hero of perseverance as some great work?

II. SOME EXAMPLES OF HEROES OF PERSEVERANCE.

1. We talked in our last lesson of some famous heroes of self-help. I wonder if they were not also heroes of perseverance? Will you tell anything you know about Mr. Lincoln, Mr. Garfield, or Benjamin Franklin, which will prove them heroes of perseverance? I wonder if anybody ever became great who was not a hero of perseverance? How is it with girls and boys in school?—is it the one who learns the most easily, or the one who keeps at study the most persistently, who makes the best scholar?

2. Columbus. Columbus is another distinguished hero of perseverance; who can tell the story of his life? (Duty, pp. 109-113.) What led him to think that the earth is round when other people thought it flat like a plate? How did he try to get the means of sailing in search of the lands which he thought must be on the other side? Name all the governments he applied to in their order. Can you tell the story of his going before the council of wise men at Salamanca, in Spain? What were some of the objections they made to his project? Did the Spanish clergy finally favor Columbus? What did he do next? Did the kings of France or England answer his letters? Columbus staid in Spain six years trying in every way to interest the king and nobles in his plan, but without effect. Whom did he finally induce to favor his cause and send him? Thus he succeeded at the end of eighteen long years of effort. Do you think this showed perseverance on his part?

Tell the story of his first voyage. Do you think it would require any perseverance to sail on an unknown sea, and with mutinous seamen, for seventy days before finding land? How long does it take now to sail from Europe to America? Give an account of his other voyages. Can you mention any other great discoverer who was also a hero of perseverance?

3. There are some wonderful heroes of this class among scientists; who can tell the story of any of these: Kepler, Bacon, Darwin, Humboldt, Agassiz, or others? When did these men begin to learn to be heroes of perseverance? When must you begin if you would be such a hero?

LESSON IX.

HEROES OF PATRIOTISM.

I. DEFINITIONS.

What is patriotism? Who are patriots? What do we mean by "our country?" Is it the land of the United States, or the Government, or the people, or the institutions, such as schools, and churches, and homes, or does it take all these together to make "our country?" Then will the true patriot love and try to preserve all these? Does the country one belongs to make any difference in his life? How? What difference would it make in your life if you were a citizen of Russia or China instead of the United States? Are the free public schools and colleges of America of much value to the children and young people of America? How? Do Russia and China have such? Is it of much value to live in a country such as ours, where every citizen has the right to help choose the rulers and help make the laws of the land? How? In our country the poorest and meanest citizen has his rights respected just as much as the richest and best man; and the poorest boy, if he tries, may become the greatest man in the nation; is this true in all countries? Are we not under special obligation to love the country which is not only our country, but which does so much for us? When we love friends we like to show our love; ought we to, and how can we, show our love for our country?

II. WARRIOR HEROES OF PATRIOTISM.

Soldiers are more frequently thought of as patriots than any other class of people; can you think of any reason why? What great wars has our country been engaged in to need warrior patriots? What was the cause of the Revolutionary war? What did America gain by it? Was what was gained of much value? Who was the great hero of the Revolutionary war? Who will tell anything about Washington which proves him a hero of patriotism? (See "Duty," pp. 191, 192; also any "History of the United States," or "Life of Washington.")

What was the cause of the war of the Rebellion? Was it a real good, worth fighting for, to keep our country from being divided and to free four million slaves? Ought the men who did it to be honored

as patriots? Name some of the distinguished heroes in this war. Who can tell anything about the brave deeds of General Grant? of General Sherman? of General Sheridan? of Admiral Farragut, or others? Which is most talked about and honored, a great general or a common soldier? Which is paid the most? Which has the hardest time? Which is in most danger of being killed? Then which do you think is the greatest patriot—that is, shows the greatest love for his country in fighting for it? Let us remember this when we are tempted to forget the common soldier in our admiration for the famous general.

III. PEACE HEROES OF PATRIOTISM.

Our great and wise Unitarian minister, Dr. Channing, says of war: "It is the concentration of all human crimes. Under its standard gather hatred, rage, fraud, cheating, murder. It turns man into a beast of prey." Talk with your teacher about this, and see if you can see how Dr. Channing was right, and that war does do all these terrible things.

If war is so great an evil, would it show the greater patriotism to be a soldier and fight for one's country, or to be a wise statesman and good citizen and help to prevent war? A statesman helps to make the constitution and laws of a country, the treaties with foreign nations, and the public opinion which enforces these. (Do you know what that last means? Ask your teacher.) If laws, constitutions, treaties and public opinion are all wise and just, do you not think a country could nearly or quite always keep out of war?

Our country has had some very noble statesmen patriots—such, for example, as John Adams, and Alexander Hamilton, and Thomas Paine, and Benjamin Franklin, and James Madison, in our early history; and Daniel Webster, Charles Sumner, and Abraham Lincoln, of later times. Who can tell what any of these patriots did toward making constitutions, or laws, or treaties, or right public opinion? Will not the older boys and girls each read the life of some one of these men?

But only a few people can be statesmen. How can others show their patriotism in times of peace? Horace Mann gave his life to establishing and improving our public schools; and Horace Greeley edited for twenty years a great daily and weekly paper, in which he always tried to advocate the right in every question. Do you not think they deserve to be called true patriots for such work?

Dr. Channing says: "A patriot, before voting, is bound to inquire into the moral character of the man he will vote for, and into the honesty, truthfulness and uprightness of the party principles he supports." Suppose each of your fathers and each of you, when you

become voters, and all the rest of the voters in America, should always vote only for good men and honest principles, would not that show true patriotism? Ask your father about it. But what can those of us who cannot vote do to show our love for our country? Does the real wealth and prosperity of a country consist in large territory and much money and property, or in the intelligence, honesty and right-doing of the people? Then cannot each one of us prove ourselves patriots by just making ourselves the wisest, most honest, and most industrious girls and boys and men and women possible; and by doing all we can to help others to become intelligent, honest and industrious?

LESSON X.

HEROES OF PHILANTHROPY.

I. DEFINITIONS.

Meaning of this long, hard word, Philanthropy? Have you ever known any person who "loved everybody," and was always "ready to do good to all men?" Ask your parents and teacher if they have. What would you call such a person? How would a philanthropist be likely to show his love for mankind? Would a few kind acts prove a person to be a philanthropist? Suppose the good was done only to one's own relations or friends, or that it was done for money, would that make a person a philanthropist? A great teacher once gave a rule of life so valuable that it has been called the "Golden Rule;" who can repeat it? If all of us lived up to this rule we should all become philanthropists, should we not? Who, then, may we call the great teacher of philanthropy?

II. SOME EXAMPLES OF NOTED PHILANTHROPISTS.

I. John Howard.—(Teacher read or tell the story of Howard's life: "Duty," pp. 267-274.) What was the great work that John Howard did? What first led him to think of trying to reform prisons? Through what countries did he travel to visit prisons? What were some of the bad things he found in these prisons? Why would it be bad to put the man who had only stolen a loaf of bread, when very hungry, into the same dungeon with the burglar or murderer? Why not put young boys and girls who had done wrong into the same room with old and very wicked criminals? How many years did Howard spend in this work? How far did he travel? How many dollars did he spend? Where did he get this money? When people do wicked things and get into prison, do you think good people ought to spend their time and money in trying to make them better, and more comfortable? What would the Golden Rule say? I wonder if lying and stealing, and doing other wicked things, are not kinds of disease—sickness of the soul—just as small-pox and consumption are sickness of the body, and if we should not pity and try to cure the one as we do the other? Talk with your teacher about this.

After Howard had done all he could for prisoners, what did he

determine to do next? Was he not in danger of losing his own life if he went where the plague was? Was it right for him thus to risk his own life? What would the Golden Rule say about it? What did Jesus once say about losing one's life and saving it? (Mat. XVI:25.) What does that mean, do you think? I wonder if it is possible to have the soul buried in selfishness, just as the body is buried in the ground, and if that isn't, after all, the worst kind of death? Talk with your teacher about this. How did Howard die? Was he a hero, do you think? Why? A hero of philanthropy? Why?

2. Florence Nightingale.—(See "Duty," pp. 220-222.) Who was Florence Nightingale? Was she rich or poor? pretty or plain? friendless or with plenty of friends? Is she still living? What did she first do to show that she was a philanthropist, i. e., a lover of mankind? When she grew a little older what did she do? She had means to travel or she might have had a pleasant time at home; why, then, did she undertake the hard and disagreeable work of a hospital?

After Miss Nightingale had been nursing in hospitals for some ten years a dreadful war broke out; who will tell the name of the war and the nations which were engaged in it? Where is the Crimea? Why did Miss Nightingale go to the Crimea? Had educated and refined ladies ever before gone to nurse the sick and wounded soldiers in an army? Was it easy and pleasant work? Was it safe work? Why not? What were some of the hard things Miss Nightingale did for the wounded soldiers? Have any other educated ladies ever followed her example of going to nurse wounded soldiers? Who can tell about the work women did for sick and wounded soldiers in our War of the Rebellion?

3. Dr. Howe, Wm. Lloyd Garrison, Dorothea Dix.—Who has ever heard of Dr. Howe, who gave his life to helping the deaf and dumb? Is it easy to make deaf and dumb people understand you? Suppose they were also blind, would that make it any harder? Well, Dr. Howe found a poor little girl who was deaf, dumb, blind, and could not smell anything; and he gave his life to teaching her. Can you think how he would begin? Who will find out the poor blind girl's name, and how much Dr. Howe taught her?

I would like to tell you of Wm. Lloyd Garrison, who gave his life to trying to help the slaves get free; and of Dorothea Dix, a Boston teacher, who gave years of time and labor to helping the insane, getting laws passed, and herself raising the money for building nineteen hospitals for the insane. And then she saw that they were built and put in charge of good men and women. But you will have to read about these and other noble philanthropists for yourself.

LESSON XI.

HEROES OF TEMPERANCE.

I. DEFINITIONS.

What do you usually mean when you talk of a person being temperate or intemperate? Did you ever know a person who drank so much wine or whisky or brandy or beer as to get drunk? What do we call such a person? Is a drunkard a good person to have as a neighbor or in a community? Why not? There is a very old description of a drunkard written probably 2,500 years or more ago. Will you find and read it? (Prov. XXIII:29-30.) Is that description true of drunkards still?

II. EVILS OF DRUNKENNESS.

Does drinking strong drink make a man richer or poorer in money? In what two ways? Does drinking make a man strong and healthy, or weak and sick? What is "delirium tremens?" What causes it? Does drinking make a man richer or poorer in character? —i. e., is he a better or a worse man for drinking? Does he have more or fewer friends for drinking? Does drinking ever cause trouble to other people, as well as to the drunkard himself? To whom, and in what ways? Perhaps your teacher will find out for you how large a proportion of the men who are sent to jail or prison committed their crimes because of drink, and how large a number of those who go to the poorhouse are drunkards themselves, or the wives and children of drunkards; and something about the number of children who are sick, crippled, deaf, blind or idiotic because of their parents drinking. This will give you a little idea of the evils the drunkard inflicts upon others. Which is the more fortunate, the country whose citizens are mostly temperate men, or the country many of whose people drink and are drunkards? Why? Do you know, or can you find out, how many people in this country die drunkards each year? If drinking makes the drinker poor, his friends poor and his country poor, ought it not to be prevented?

III. CURE FOR INTEMPERANCE.

Are you very sure that your father will never be a drunkard? Are you sure that you will never be one? Why are you sure? Is

there any way for one to be sure that he will never be a drunkard only to never taste anything which can make him drunk? What does the writer of Proverbs have to say about the danger of having anything to do with strong drink? (Prov. XX:1, and XXIII:31-32.) Do you think it would require any effort for a young man never to taste wine or any other strong drink if he were with other young men who drank? Are all young men strong enough always to refuse to drink? Is there any way by which young men who are not very strong and brave may be helped to resist the temptation to drink? Do you know whether many people have been helped by signing a temperance pledge? Do you not think it would be a better thing still if there were no saloons, and nobody was allowed to sell any intoxicating drink as a beverage? (Meaning of "beverage?") Has such a plan ever been tried anywhere? Ask your teacher to tell you about the Maine liquor law, and what the people of Kansas have done to prevent drunkenness. Who knows what has been done by the people of Iowa? (They have voted, by a majority of 29,000, for a prohibition Constitutional amendment.) What is a Constitutional amendment? What a prohibition Constitutional amendment? Would this be any better than a prohibition law or a license law? (Meaning of each?) Why? Is it easy to get temperance laws or amendments passed? Why not?

IV. HEROES OF TEMPERANCE NEEDED.

All the people who make intoxicating drinks, all the people who sell them and all the people who have learned to drink them oppose a temperance law; and if we are to have such laws there must be found people brave enough and earnest enough to stand for them and work for them. Here, then, is one way in which men and women can become heroes of temperance. Until such laws are passed, every little village will have its saloon, and the larger towns their scores or hundreds of saloons, each one enticing all it can to drink. Who will be a hero of temperance here, brave enough to say No! to temptation always, and also brave enough to urge one's friends not to drink? Which of our girls and boys are going to be such heroes?

John B. Gough.—Who has seen or heard of John B. Gough? Do you know how early he learned to drink? Can you tell how he was induced, at 23 years of age, to stop drinking? What did he do for forty years afterward? Do you not think he deserves to be called a hero of temperance?

V. ANTI-TOBACCO HEROES OF TEMPERANCE.

There is one other kind of intemperance which is a greater temptation to boys than drinking, namely, the use of tobacco. There are two bad things about this kind of intemperance: first, it very greatly injures the minds and bodies, and especially the finer moral natures, as a rule, of those who yield to it; and second, the use of tobacco is an important step in the direction of drinking. The boy or man who has poisoned his system and weakened his mind and conscience by smoking is just in a condition to be led into the temptation of drinking. The two habits are very closely related. Then, too, the company that smoking leads into is not usually the best kind of company—do you think it is? Boys sometimes think it manly to smoke. Can you see anything manly in it? Which seems to you the braver boy, the one who smokes because other boys smoke and ask him to smoke, or the one who has the courage and independence to say “No?” Who will be a temperance hero to say no, for himself, to all tobacco using, and to try to induce others not to form or continue a habit so vulgar, filthy and injurious as tobacco using is?

Note.—For suggestions on temperance work in Sunday School, consult the admirable pamphlet of Rev. W. C. Gannett, entitled, “Seven Studies of Temperance,” published by the Unitarian Temperance Society, 25 Beacon street, Boston. Send to the same address for free Temperance Tracts.

LESSON XII.

HEROES OF RELIGION.

I. DEFINITIONS.

How does the New Testament define religion? (James I:27.)

This definition, you see, makes religion to consist in right conduct, viz.: being kind to the poor and friendless, and making one's own life true and pure.

Jesus was once asked to name the great commandment of the law; how did he answer? (Mat. XX:37-40.)

This (love to God and man) was what Jesus understood religion to be. Then there is a third meaning, which we employ when we talk of the Christian and Pagan, the Buddhist and Mohammedan religions. Here we mean by religion the system of beliefs which men hold about God, duty and a future life. A complete definition of religion will, I think, include all three. A hero of religion, then, would be a man who is brave in holding and teaching his religious beliefs, and in living a religious life of love to God and men.

II. SOME NOTED HEROES OF RELIGION.

1. Jesus and Buddha. Who can mention some of the great religions of the world, and give the names of their founders? Give a brief account of the life of Jesus, the founder of Christianity. (See Lesson II of this series: "Jesus, the New-time Hero.") Who can tell the story of Buddha, the founder of Buddhism? (See "Light of Asia," to be had in paper at 25 cents, or less.) Were the teachings of either Buddha or Jesus popular at first? Did either stop teaching because it made him unpopular? What did it cost each to be a teacher of a new religion? (Buddha lost a throne, and Jesus his life.) Were the teachings of these men of any value to the people to whom they came? What value? Could the world ever get better ideas of God and duty if great men were not brave enough to sacrifice themselves to teach to others the truth they possess?

2. Paul. Who was Paul? What can you tell about his life? (Acts XXII:3 and 24-29; 2 Cor. XI:22-27.) Do you know what finally became of Paul? Do you think it would require any heroism for a high-born, well educated Jew, who was also a free-born Roman, to give up friends and honor, and endure all this suffering, and finally

probably death itself, that he might teach what he thought to be true?

3. Savonarola and Luther. Who was Savonarola? (See "Duty," Chap. VI.) When did he live? Where? Why did he become a monk? Were all the monks and priests good men? In what city did he spend a good many years as a preacher? Tell the story of his life in Florence. Did the ruler and people of Florence like his preaching against their wickedness? When the people were in trouble, and the wicked ruler came to die, whom alone did they trust to advise them? Why was the Pope displeased with Savonarola's preaching? How did he try to bribe him to preach differently? How did he punish him when the heroic preacher would not be bribed? Meaning of "excommunication?" Tell the story of Savonarola's trial and execution? I wonder if the preaching and death of this good, brave man did not make other people think more about the wickedness of the Catholic church, and thus help to bring about the Protestant Reformation? What was the Protestant Reformation? Who was its leader? Tell all you know about Luther and his work. (See any Encyclopedia, or Life of Luther.)

4. Channing and Parker. Who will tell something about the life of Channing? (See Unity S. S. Series of Lessons, No. V, or any "Life of Channing.") Who was Theodore Parker? (See Unity S. S. Lessons, No. VI, or "Life of Parker.") What were some of the things these men preached? (Two very important things were these: First, that everyone must think and decide for himself what is true in religion; and, second, that it is not what a person believes so much as what he is and does that makes him a good man.) Do you think they were right?

III. CONCLUSION.

Are the days for heroism in religion past? Can you think of any ways in which men and women and boys and girls may be heroes of religion now? If you lived in a place where there were two churches, one large and wealthy and the other smaller and less fashionable, and you chose the large one because it was popular, when, perhaps, you believed the small one was the truer of the two, would that be heroic, or mean and cowardly? The boys and girls and men and women who go regularly to the church and Sunday-school they think nearest right, and work for each, while many of their friends stay at home or go "when they feel like it," are doing very noble, if not heroic, work for religion. But there is one better way still to be a hero of religion. There are many persons who have very poor and wrong ideas of what religion really means, and

so think it weak and unmanly to be religious. If we were in the company of such persons and were to stand up for it and say, "I believe in religion," and be ready to give a reason why, would not that be heroic? And then, having said we believe in religion, if we can make our lives so noble and brave and helpful that others shall believe in it too, and shall come to see that religion is not weak and childish, but a very manly and noble thing—the very best thing any person can possess—that will prove us truer heroes still. The true hero of religion is the true hero everywhere else.

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175 Dearborn Street, Chicago.

SUNDAY SCHOOL LESSON-HELPS.

The Western Unitarian Sunday School Society has published a variety of lesson-helps suitable for use in graded schools; most of these are readily adapted to all ages, but those named below seem to be most commonly used with pupils of the ages mentioned.

- 5-10. **"Mother Nature's Helpers,"** By A. W. GOULD.
36 lesson leaflets, finely illustrated, showing how "Mother Nature" is helped in her great work by what we see all around us. Per set, 50 cents; \$1.00 per hundred.
- 6-14. **"In the Home,"** by W. C. GANNETT.
12 lessons on the child's duties towards others of the household. Bound, each, 15 cents; per dozen, \$1.25.
- 7-12. **"Mother Nature's Children,"** by A. W. GOULD.
40 lesson leaflets, finely illustrated, designed to show how the divine love and wisdom prevades all nature. Per set, 75 cents.
- 8-12. **"Stories from Genesis,"** by MRS. E. R. SUNDERLAND.
12 lessons, bound, 15 cents; per dozen, \$1.25.
- 8-14. **"Corner Stones of Character,"** by KATE GANNETT WELLS.
12 lesson-talks on truthfulness, justice and other character traits. Bound, 10 cents; per dozen, \$1.00.
- 8-14. **"Heroes and Heroism,"** by MRS. ELIZA R. SUNDERLAND.
9 lessons based largely on Samuel Smile's "Duty." Bound, 15 cents; per dozen, \$1.25.
- 8—. **"Studies of Jesus,"** by NEWTON M. MANN.
18 lessons, bound, 20 cents; per dozen, \$1.75.
- 8-12. **"The Ethics of School Life,"** by JUNIATA STAFFORD.
12 lessons on the relations of the school and the home. Bound, each, 15 cents; per dozen, \$1.25.
- 10-14. **"The Childhood of Jesus,"** by W. C. GANNETT.
24 lessons with full references; in four parts, each, 10 cents; per dozen, \$1.00.
- 10—. **"Unity Bible Studies,"** by FLORENCE BUCK.
36 lessons on the narratives of the Pentateuch; in 9 leaflets, each, 2 cents; per dozen, 20 cents.
- 12—. **"Beginnings,"** by A. W. GOULD.
22 full lessons on both the legendary and the true origin of the world, man, man's home, arts, laws, etc. Bound, 25 cents; per dozen, \$2.50.
- 12—. **"Sunday Talks About Sunday,"** by JENKIN LLOYD JONES.
8 lessons on the origin and best use of Sunday. Bound, 10 cents; per dozen, \$1.00.
- 10—. **"The Flowering of the Hebrew Religion,"** by W. W. FENN.
22 lessons on the life and teachings of Jesus and Paul, with references to noted pictures. Bound, 20 cents; per dozen, \$2.00.
- 12—. **"The Growth of Christianity,"** by J. H. CROOKER.
22 lessons on the development of Christianity in the soil of Greek, Egyptian, Roman and German civilization. Leaflets, 50 cents per hundred.
- 14—. **"The Flowering of Christianity,"** by W. C. GANNETT.
18 full lessons on the Liberal Christian Movement towards Universal Religion. Separate leaflets, each, 2 cents; per dozen, 20 cents.

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